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serviceable and will contribute to the ultimate solution as clearly presenting the alternative to Harnack's broader apprehension of the facts. The three types of research, Wellhausen, Harnack, Weiss, coupled with the thorough method of Wernle, Hawkins, and Burton, cannot fail to advance the student who is in earnest with this vital question of the gospel sources a goodly stage toward the goal.

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AN IMPORTANT STUDY OF THE BIBLICAL DOCTRINE OF THE SPIRIT

No Christian doctrine was more carelessly formulated in the early church or more negligently treated later than the doctrine of the Spirit. It has been protected from wholesome criticism by its connection with the dogma of the Trinity. The doctrine of the Spirit has held the place of the spoiled child in the theological family, and has never had enough healthy discipline to be good for it. Perhaps the fact will be no loss in the end, however, for it will profit more than most doctrines by criticism in the light of historical Bible study, comparative religion and comparative psychology. Such study it is now beginning to receive. The most extensive study which has yet appeared is the subject of this review.¹ The first volume is called *La doctrine paulinienne*. It is introductory to the proposed study of the doctrine of the Spirit in the history of the church. The author recognizes quite properly that the Pauline idea is the basis of the later Christian conception and so, while he reviews briefly the entire biblical history of the idea, he justifies his title by giving more than two-thirds of the book to Paul's thought of the Spirit. The first part of the book is devoted to "The Antecedents," divided into non-Christian, and Christian. The Pauline portion of the book is arranged under the sections, "The General Thought of St. Paul," "The Work of the Spirit," "The Nature of the Spirit."

The treatment of the Old Testament and the extra-biblical Jewish writings is compact and excellent. The writer recognizes the difference in the idea of the Spirit of God between Hebraism and Judaism. In Hebraism "the Spirit is a power outside of man, the agent of good as well as of evil, the organ of the action of God in the world and in the individual" (p. 30). In the post-exilic Judaism the Spirit is "the creative agent, the principle of life, the messenger of Jehovah, the revealer of God" (p. 67).

¹ *La notion de l'Esprit: la genèse et son évolution dans la théologie chrétienne*. I. *La doctrine paulinienne*. Par Jean Arnal. Paris: Fischbacher, 1908. 361 pages.

Judaism has grown sectarian. Whereas Hebraism thought of all men as having the same origin and the same destiny, Judaism regards the pagan as not a man, but a simple animal (IV Ezra 4:56; Midrash Wayikra 13, concerning Levites 11:1. See Westphal, *Flesh and Spirit*, p. 96). The Spirit then is not given to pagans, but at the resurrection the Jew will receive it in abundance. There is discussion of the origin and growth of angels and demons. Angelology has its roots in Hebraism, but demonology is Mazdean. One would welcome more discussion of the reasons why the Spirit had, in the Judaic period, lost its connection with experience and was no more thought of as moving in the minds of men then living. The answer, it seems to the reviewer, throws a flood of light upon both the idea of the Spirit and the character of religion in Judaism.

The teaching of Christ offers nothing essentially new regarding the Spirit. It is still a power of God working against an evil power. The one change of importance is that it now becomes, especially in the Fourth Gospel, dependent upon Christ himself. After Christ's death a further change takes place. The Spirit of God is now *within* man, whereas before it had been *upon* him. This difference dates from Pentecost. "It would seem that Pentecost marks the moment when the Spirit ceases to be external to the individual, and becomes a constituent element" (p. 110). One questions whether the modern scholar can lay such emphasis on Pentecost. Doubtless it was a turning-point in the history of the disciples, but rather because it gave them the inspiration of confidence than because the divine relation to them became essentially different. Was the Spirit *in* Peter and *upon* Isaiah? The facts of experience, indeed, remain the same from the Hebrew prophets down to the present day. The different interpretation of experience seems to take its rise, not from the early church in its Pentecostal blessing, but from Paul.

To the study of Paul's idea of the Spirit M. Arnal brings wide reading and clear thought. Careful attention is given to specific passages of importance. Different views are discussed fully, and judged judiciously. There is much reference to the older commentators, like Godet, Meyer, and Reuss, but the modern work of Gunkel on the Spirit is not neglected. The criticism which can be passed upon the work is that it is done rather in the spirit of exegesis than in that of modern psychology. One feels that while the author has not wholly neglected the psychological side of his study, he might have made more of it than he has. Not merely the glossolalia, of which he gives a good account, but prophecy, miracles, and even the sense of divine presence in the calmer levels of quiet living, in fine, all the experience which Paul calls the life of the Spirit, may be illustrated

and in part explained by the study of the psychology of Christianity and other religions. The essential factor of Paul's doctrine M. Arnal sees and states clearly. It is that Paul's doctrine of the life of the Spirit grows out of his experience. That experience goes back to the vision on the road to Damascus. The vision brought a new life to Paul, a life dependent upon the revelation of God through Christ. The life was felt to be the result of a divine power. Using old Hebrew terms, he calls it the Spirit. It is indifferently the Holy Spirit, the Spirit of God, or the Spirit of Christ. The three terms mean the same. This divine Spirit is not side by side with the human spirit, but it identified with the personality. It is a present possession, not merely a promise of life at the parousia, and makes the spiritual man a new creation, a miracle of God, an insoluble problem to the world. It is not occasional and temporary, as in Judaism and primitive Christianity, but an abiding and permanent possession. The "gifts of the Spirit" are not enlargements of natural ability, but new endowments. And yet the Spirit is the possession of the natural man. In the unregenerate it differs in quantity, not in quality; in degree, not in existence. "At the moment of his creation man received the Spirit, which became diminished, but not entirely destroyed, by the fall" (p. 349). Does this represent Paul? It is true that post-exilic Judaism once held that the principle of life, not in man only, but in all living things, was the Spirit of God (Ps. 104:30), but one questions if this was Paul's conception. However, the writer has made a strong and scholarly defense of his position.

One of the most interesting sections of the book is that upon "the Nature of the Spirit," because it is refreshingly frank and straightforward. The writer sees, as do most students of the subject, that everything assigned to the Spirit is assigned equally to God and to Christ. There is, then, no separate office of the Spirit, nor does a separate personality need to be assumed for the Spirit. A study in detail of the texts sometimes held to imply personality is presented, and the author's conclusion is that "the Spirit appears as a divine force, Christ as a personality bearing in himself that force" (p. 310). One feels strongly the force of the criticism of the doctrine of the separate personality of the Spirit. That doctrine has always been taken much too easily, on both its biblical and its logical sides. Some will, however, admitting all M. Arnal says regarding it, still raise the question, Does Paul mean by the Spirit, the power of God, or God himself? "Is a person able to dwell in another person?" our writer asks. Ordinarily we should say No. But did not Paul—has not religion often—assumed that when one person is divine and the other human, that is exactly what does happen? This is, I take it, the center of the problem of the Pauline

doctrine of the Holy Spirit, and right here comes in the great value of the study of comparative religious psychology. Meantime, we shall look with great interest for the fulfilment of M. Arnal's promise to write another volume covering the history of the doctrine of the Spirit in the church.

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SOME BY-PRODUCTS OF THE VIRGIN-BIRTH CONTROVERSY

It was natural that such a question as that regarding the dogma of the virgin birth of Jesus as embodied in the Apostles' Creed should broaden so as to involve underlying principles and correlated beliefs. On one side the question has already called forth a considerable amount of study regarding belief in analogous supernatural births among the non-Christian peoples of the earth. It is to the class of works that embody the results of such study that M. Saintyves¹ aims to make a contribution. He chooses as his specific theme beliefs regarding unisexual generation of human beings, or rather regarding births of children by the substitution of the divine efficacy for that of the human father. The birth of Jesus naturally receives only incidental attention in the treatment of this theme; for the author is not concerned with the simple and narrow problem of the historicity of the gospel narratives on the subject. He aims rather to investigate the whole subject of alleged unions of women with divine or supernatural beings and of births of exceptional men through such unions. Theogamy he finds is a notion peculiar to no people or age but common among all men in all stages of intellectual growth. Sometimes the theogamy is supposed to involve the disguise of the divinity under the form of a stock or a stone; sometimes under that of a plant, flower, or fruit; sometimes under that of an insect, reptile, bird, or other animal; sometimes under that of a nature force, such as the sun or moon, some star, or stream, or spring of specially vital water; finally, sometimes the disguise of the god is imperceptible and he comes as a jinn or subtle spirit. In all cases the result is a virgin birth and an exceptional man, a Buddha, a Pythagoras, a Plato, an Alexander the Great, etc. The volume is full of material bearing on the question under discussion; and this material is drawn from the lore of every imaginable people upon earth. Unfortunately the author has used very little discrimination in its collection and

¹ *Les vierges mères et les naissances miraculeuses*. Essai de mythologie comparée. Par P. Saintyves. Paris: Nourry, 1908. 280 pages. Fr. 3.50.